

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3714.
NEW SERIES, No. 818.]

LONDON, SATURDAY, AUGUST 30, 1913.

[ONE PENNY.]

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 31.

LONDON.

Acton, Creffield Road, 11.15, and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road. Closed during August.
 Child's Hill, All Souls', Weech-road, Finchley-road. Closed.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. CHARLES HARGROVE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. A. STEPHEN NOEL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. G. MAURICE ELLIOTT. No evening service.
 Ilford, High-road, 11 and 7, Rev. W. WOODING, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 6.30, Mr. A. M. STABLES.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Mr. W. R. HOLLOWAY.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Mr. A. G. TARRANT, B.Sc.
 Richmond, Free Church, Ormond-road, closed during August.
 Stoke Newington Green, 11.15, PIONEER PREACHER. No evening service.
 Stratford Unitarian Church, 11 and 6.30, Mr. J. KINSMAN.
 University Hall, Gordon-square, W.C., no service. Service will be resumed on September 21.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Mr. H. B. LAWFORD, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. W. WHITAKER, B.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street. Closed till September 7.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. S. SOLLY, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. WORSLEY AUSTIN, M.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. W. RODGER SMITH.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. MORTIMER ROWE.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 OXFORD, Manchester College, 11.30, Rev. F. H. JONES, B.A.
 PORTSMOUTH, St. Thomas-street. Closed till September 14. Service at Albert Hall during renovation.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. McLAUCHLAN, B.D.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

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BIRTH.

OSLER.—On August 15, at Akenside-road Hampstead, N.W., to Mr. and Mrs. John T. Osler, a daughter.

MARRIAGE.

KNOX-VANCE.—On August 23, at Rosslyn Hill Chapel, Hampstead, by the father of the bride, Robert Knox, M.D., of 7, Harley-street, London, to Alice Vance, M.B., third daughter of the Rev. G. H. Vance, B.D., of Highgate, late of Stephen's Green Church, Dublin.

DEATH.

LEE.—On August 18, suddenly, Emma Jane, second daughter of the late Rev. George Lee, late of Kendal and formerly of Hull and Lancaster.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

THE Peace of Bucharest has been followed by an unedifying newspaper campaign on the subject of atrocities. People who are anxious to justify themselves fall easily into the snare of libelling their enemies and magnifying for the public gaze everything which can be alleged to the discredit of the other side. Massacre and outrage have long been familiar incidents in the distracted life of the Balkan States, and their publicists know that gruesome stories go far and obtain a ready credence. For this reason we see little profit in the competition, into which some people are entering so eagerly, of defence and counter-charge. On all hands there is some of the bitterness of partizanship and an almost insuperable difficulty in arriving at the plain facts. Moreover, in the case of Bulgaria the motives for blackening her character are so strong that it would be rash and unfair, apart from careful investigation, to believe that she has been guilty of deliberate atrocities, which her best friends declare to be entirely inconsistent with her character.

* * *

THE truth is that war is a hideous business. The dark passions of men are let loose in a flood. The lust of blood and conquest drives them on. All this is decently veiled in what we call civilised warfare, when we kill according to the rules of the game, and mangle human bodies with the most modern machinery, and then proceed to bind up their wounds in the name of Christian charity. In the Balkans everything has been more old-fashioned and elemental. It has been something more than a contest in strategy. Men have been fiercely angry. They have

really hated their enemies. They have slaughtered their foes and gloried in the deed. It is all unspeakably horrible in the light of the Gospel of love and peace; but at least it is better than our elaborate pretence that we can fight on a colossal scale and sacrifice the lives of thousands of men to a diplomatic punctilio without any offence to the good manners of civilisation. There are some things which cannot be civilised, and war is one of them. The more we eliminate from it the driving force of passion, and try to make it appear respectable, the more we intensify both its unreasonableness and its brutality.

* * *

THE twentieth Universal Peace Congress closed its meetings at the Hague last Saturday. The proceedings have lacked the striking features which have marked some of the former meetings, but it is acknowledged that a great deal of quiet work has been done. Many of the subjects which do not catch the public eye are of far greater importance than the full dress debates. At the same time it must be confessed that the theorist and the crank have been rather too much in evidence, with the consequence that an undue prominence has been given to some whimsical proposals in the reports which have appeared in the Press. Another feature has been a certain incompatibility of temper between the idealist and the common-sense school. The economic arguments of Mr. Norman Angell have had an enormous influence in quarters where the ideals of peace were dismissed formerly as flabby and sentimental. But the Peace Movement cannot afford to surrender its prophetic vision to the pleas of self-interest. Peace, like honesty, is undoubtedly the best policy; but it is also the will of God. There is need for watchfulness lest the rift should become wider among men who differ chiefly in the arguments which they use in support of a common cause.

* * *

THE Dean of Durham preached a special Peace sermon in the church attached to the British Legation at the Hague last Sunday. He began with a fine tribute to the contributions which Holland has made in the past to the comity of nations: “It is eminently fitting that the Palace of Peace should be reared in Holland, on soil which must always be accounted sacred by all who value human liberty, and have faith in human progress. Some of the greatest names in the Calendar of civilised Europe belong to the history of this country. These ocean-marches have been prolific of the heroes of emancipation. Erasmus, Grotius, Spinoza may take their place beside the warrior saints of Dutch Independence, William the Silent, the De Witts, and another William, whose name stands in the line of English Sovereigns, and whom generations of Englishmen revered as the saviour of the national constitution. Holland was the earliest home of free trade, which cleanses commerce of its merely national and therefore divisive aspect; and of religious toleration, which draws the fangs of sectarian bigotry. European diplomacy realised its potential power here in The Hague. Science became frankly international at Leyden and Commerce was cosmopolitan at Amsterdam. It is hardly excessive to say that it has been given to this little country to lead the way along all the paths of international peace.”

IN a later part of the same sermon Dean Henson passed in rapid review the elements of hope and then spoke of the sources of discord in modern society:— “We may not permit ourselves to ignore the circumstances which must chasten our optimism. Not only are the peaceful pursuits of citizens disturbed more gravely by the growing requirements of military service, but ever larger proportions of the people are led to devote

themselves to the industries which minister to war, and to have a personal concern in all that is hostile to international peace. Thus come on the scene great vested interests, which silently but steadily obstruct the way of the peacemaker, and widen the range of those deplorable suspicions and fallacies on which the fabric of militarism is built up. Every movement in the direction of reducing armaments has to meet, not only the formidable opposition of naval and military groups, whose character is sufficiently manifest, but also the more intractable resistance of masses of artisans whose livelihood is menaced by any serious diminution of the demands which their industry is designed to meet."

* * *

THE sermon closed with an appeal for confidence in the religious motive which, as we have pointed out already, must always be an essential part of the propaganda of the Peace Movement:—

"When all is said, we must needs build our hope of the reign of peace on the triumph, slow, indeed, and embarrassed so as often to seem defeat, but none the less advancing and in the end certain, of those blessed principles of justice and mercy, which the religion of Christ carries, and alone can carry effectively into the hearts of men. Democracy brings all back to the human factor in such wise that the full difficulty of the world's redemption is disclosed together with the pledge of its completeness and permanence. No weaker foundation than that of a redeemed people can sustain the temple of harmony: Peace shall be, must be, the fair flower of social righteousness, itself the inevitable consequence of individual virtue."

* * *

It is a far cry from the first experiments of the Rochdale Pioneers to the ninth Congress of the International Co-operative Alliance, which has been held in Glasgow this week. The Congress has been attended by 600 delegates, representing over 20,000,000 members of 130,000 societies. These societies belong to 24 different nations. Co-operation has had to encounter many obstacles, and it has often disappointed its best friends by an apparent indifference to the nobility of its first principles, but its steady advance is a moral as well as an economic triumph. Lord Grey was justified when he spoke of it in his presidential address as a contribution to a new social order. They were there, he said, as one people under the same flag of co-operative fraternity, carrying in their hearts the same motto, "Each for all and all for each," cherishing the same ideals, animated by the same hopes, and pressing forward towards the same end—namely the removal of every removable hindrance which may interfere with or

impede the march of the peoples along those roads which, in their respective opinions, lead to the highest and noblest of attainable developments. The alliance, he pointed out, does not stand for any rigid or uniform application of the co-operative principle. The international co-operative commonwealth which they were endeavouring to create stands for community of principles and for unrestricted liberty in the way in which these common principles shall be applied by the people primarily concerned.

* * *

LORD GREY's plain speaking about the parasitic character of the unnecessary middleman and the need for his elimination is very welcome, though it will probably be regarded as a hard saying by a nation of shop-keepers. Every middleman, he said, not required by a wise and practicable system of co-operative organisation cannot be regarded in any other light than that of a parasite. The vital interests of society call for his removal, and co-operation shows how he can be removed. The principle of co-operation requires that the services of every necessary middleman shall be adequately and honourably remunerated, but it also requires that every unnecessary toll taken from an article on its way from the producer to the consumer shall be removed.

* * *

At the close of his address Lord Grey held up the co-operative ideal with a confidence in its moral power which would have satisfied the glowing faith of Holyoake and Vansittart Neale.

"Our present industrial organisation is responsible for much selfishness, suspicion, and hatred, and consequent inefficiency, with its resultant sequel of poverty and discontent. The wants of society can never be adequately met so long as the twin forces of capital and labour are warring against each other, within the bosom of a single State. Co-operation shows how the warring forces of labour and capital can be reconciled with advantages to all concerned, the value of which it is impossible to over-estimate. It remains for all who have at heart the well-being of their fellow-men, to promote as far as they can the transition from present conditions to a social state in which the spirit of fraternal co-operation shall prevail. It was the dream of Mazzini, perhaps the most inspired prophet of last century, that the day would come when, not by any State action, but by the voluntary association of free men, the hireling of the capitalist should become his partner, sharing with him in the net profits of the industry which they were jointly serving, one by the loan of his capital, the other by the gift of his labour."

THE report on Housing and Town-Planning which has just been issued by the Local Government Board shows that steady progress is being made in a matter which concerns the physical well-being of the mass of the population. Sanitary inspectors are being stirred into fresh activity, and local authorities are showing increased zeal in the clearance of slum areas and the initiation of schemes for rehousing and town-planning. In 1910 steps were taken to deal with obstructive buildings and houses unfit for habitation in 474 districts; in 1911 in 850 districts; in 1912 in 1,192 districts. In 1909 medical officers of health reported 6,312 cases of houses unfit for habitation. In 1912 this number had risen to 47,429. These figures are a remarkable proof of the effective work which is being accomplished under the Act of 1909.

* * *

THE fantastic proposal that £100,000 should be raised by public subscription in order to improve the chances of English athletes at the next Olympic Games has given rise to an interesting correspondence in *The Times*, in which the opponents seem to us to have all the best of the argument. It will do good if it clears the air of a good deal of lofty cant about sport, and acts as a warning against the folly of using inflated language like "national disaster" about the failure of some young Englishman to win an athletic trophy. Those who really care for games will find a great deal to agree with in the sensible letters of Mr. Frederic Harrison and Mr. Nowell Smith, the Headmaster of Sherborne. We do not believe that the following of games as a profession and the attention paid in the newspapers to championships and records are good either for our sinews or our morals. Moreover, the idea that it is any worse to be beaten in an athletic contest by a German than by an Englishman, and that we ought to feel disgraced in the eyes of the world if our man does not win, is to accentuate antagonism at the expense of common interests, and to allow the chagrin of the moment against the foreigner to harden into permanent rivalry.

* * *

"It is admitted," Mr. Nowell Smith writes in his outspoken letter, "that the public has hitherto shown great 'apathy' about these Olympic Games. Is it not possible that for once the public has taken a true measure of their value? I do not suppose that even the young or elderly lions of the sporting Press will have the hardihood to appeal to the real Olympic Games of Ancient Greece in support of these modern imitations. The old Olympic Games had their very grave drawbacks and ultimately fell into a well-earned disuse; but, at any rate, they had grown

up spontaneously and were intertwined with the whole life of the Hellenic world. It is difficult to see any vital connection of these modern cosmopolitan meetings with the real life of modern nations, except in so far as they are a branch of the art of advertisement."

* * *

"HAVE these semi-professional modern athletic games and contests," he continues, "anything to do with the 'prestige' in sport of which we have been so proud? Surely our distinction lay in this—that Englishmen in their leisure devoted themselves *con amore* to field sports of all kinds, and in doing so developed certain qualities of pluck, resource, self-control, good fellowship, and what not, and went about the world as—with all their faults—conspicuously healthy-bodied and healthy-minded men. But what has this to do with these Olympic Games or with cup ties, or even with county cricket? . . . It is ridiculous, as *Punch* has found no difficulty in illustrating, to pretend that heavily-financed efforts to win more events than Germany or America are going to foster sport throughout the population."

* * *

A MOST lucid and illuminating article by Mr. J. A. Hobson on the causes of rising prices appeared in the *Nation* last week. He points out that many of the reasons which have been assigned for the increased cost of living are entirely fallacious. The root cause is the failure of the supply of goods to keep pace with the supply of money that is used to buy them. The increased output of gold, so far as it tends to increase the supply of money, helps to raise prices. But Mr. Hobson is inclined to attribute more importance to a serious limitation in the production of marketable commodities due to three causes. The first of them is the wasteful expenditure on armaments and the withdrawal of a vast number of young men from productive labour. The second is "the rapidly increasing proportion of labour engaged in the distributive trades and in other employments which contribute little or nothing to the supply of material goods." Mr. Hobson points out that "an increasing proportion of the retail prices goes to the support of the distributive classes and for expenses of advertising." He suggests as a third cause the flow of capital over-seas for developmental work in new countries, with a consequent reduction in the capital and labour directly available for producing foods and other consumable goods. In other words, "a temporary state has arisen in which a more than usually large proportion of productive energy is being applied to arrangements for future production, a smaller proportion to purposes of immediate production of goods."

FREEDOM OF THOUGHT.

By a fortunate coincidence two valiant pleas for freedom of thought have appeared almost at the same moment. They have much in common. They are both the work of historical scholars of unusual eminence in their special field. They agree also in a whole-hearted opposition to any kind of coercion in matters of opinion. But they are different in their scope, Professor BURY taking the whole course of Western civilisation from the time of the early Greek thinkers to our own day for his field, while Mr. GORDON restricts his view to "these kingdoms" and his book gains thereby both in definiteness of impression and in the richness of its human interest. On one matter the two writers are poles asunder. Mr. GORDON writes as a Christian who desires to be loyal at all hazards to the freedom of the Gospel, and he is in this of the noble spiritual lineage of St. PAUL. Professor BURY writes with undisguised hostility to all forms of Christianity, and would, we imagine, much prefer the company of the Emperor JULIAN to that of even the chief of the Apostles.

It would be a good exercise for any reader, who is still afraid that freedom of thought may be carried too far, to compile a brief anthology of liberty from the crisp and uncompromising statements of principle in these two books. "Heretics, as such, have no rights, and demand no privilege," says Mr. GORDON. "As citizens, and in virtue of their citizenship, and of this alone, are heretics entitled to equal rights with all others in matter of religion; every man having it as his common right and duty to hold, express, and conform to his own view of religion and of theology, so long as he does not by his action injure his neighbour." "Exactly 140 years have passed," he reminds us, "since PRIESTLEY thus challenged the peddling aim of a mere petition by Dissenters, craving a measure of relief for themselves alone. 'You have hitherto,' said he, with his usual fearless emphasis, 'preferred your prayer as Christians; stand forth now in the character of men, and ask at once for the repeal of all the penal laws which respect

matters of opinion.' " And Professor BURY is no less eager to accept and promote all the logical consequences of the principle. "Freedom of thought, in any valuable sense," he says, "includes freedom of speech." "A long time was needed," he writes elsewhere, "to arrive at the conclusion that coercion of opinion is a mistake, and only a part of the world is yet convinced. That conclusion, so far as I can judge, is the most important ever reached by men."—"Religious liberty was an important step towards complete freedom of opinion."—"Toleration means incomplete religious liberty." The last sentence receives an illuminating comment in Mr. GORDON's description of toleration as privilege. "From the standpoint of those who tolerate, it is privilege grudged, and seasoned with humiliation; to those on whom it may be bestowed it is humiliation perpetuated under a varnish of privilege."

The sentences which we have quoted reveal the identity of aim between these two stalwart champions of liberty. They would join hands not only in their allegiance to a completely consistent theory in defiance of all the timid compromises of traditional thought, but also in a policy of opposition to enactments in restraint of opinion, like the Blasphemy Laws, which still survive as a relic of an evil past. But there is a point where they diverge, as far as the East is from the West. Mr. GORDON faces the dawn of a new day when the enfranchised soul, having won, "by the grace of GOD in CHRIST, its perfect triumph over man's misunderstanding of man," shall find a stronger faith its own. Professor BURY dwells among the declining shadows of a day that is dead, and advocates freedom of thought in a temper of undisguised hostility to religion. It is not for nothing that he has edited the "Decline and Fall" and drunk deeply of its spirit. He is a GIBBON Redivivus, alike in the vast range of his historical knowledge, and in the anti-Christian prejudices which he has wrought into the very texture of his work. To him Christianity is synonymous with bondage under penalties to the stupid assumptions or the degrading superstitions of the ecclesiastical mind, and rationalism—which should mean simply the careful and systematic use of our reasoning powers over the whole field of human experience—begins with writing off all the claims of theology as absurd. "During the last three hundred years,"

Heresy, its Ancient Wrongs and Modern Rights in these Kingdoms. By Alexander Gordon, M.A. London: The Lindsey Press. 1s. net.

A History of Freedom of Thought. By Professor J. B. Bury, Litt.D., LL.D. London: Williams & Norgate. 1s. net.

he tells us, "reason has been slowly but steadily destroying Christian mythology and exposing the pretensions of supernatural revelation." Again, "The whole point of a revealed religion is that it is not based on scientific facts." In his rapid survey of the progress of Rationalism he takes for granted that the people who attack religion are generally on the side of reason. In the following description of the tenets of Monism he is only expressing through the lips of others the assumption which he thrusts upon the reader at every turn:—"It means an outlook on life based entirely on science and excluding theology, mysticism, and metaphysics. . . . The further we go back in the past, the more valuable is religion as an element in civilisation; as we advance it retreats more and more into the background, to be replaced by science."

What shall we say to these things? Simply this—for we cannot re-argue the whole agnostic controversy—that Professor BURY's book is a belated illustration of the truth that the absence of legal coercion is no guarantee that thought is really free. The prejudices of the rationalist are as fatal to the disinterested service of the truth as those of the orthodox. It is not surprising that a movement, which has had to fight for its existence against formidable foes, should have the fever of partizanship in its blood; but let us recognise the fact that many of the judgments of the confident rationalist on questions of criticism and religious faith are barbed with prejudice, and impartiality is the last virtue which it would be reasonable to attribute to them. We could mention names of great scholars, who have not been able to resist the temptation to show favour upon very slight evidence to any novel theory which contradicts received opinions or undermines the religious confidence of mankind. To our regret we must now count Professor BURY among them. Owing to his anti-theological bias his fine chapter in the history of the emancipation of the human spirit takes the colour of a party pamphlet. His advocacy of a discredited agnosticism in the name of freedom of thought would have been quite in place among the frankly partizan publications of the Rationalist Press Association; but the Home University Library, in which it appears, has still a reputation to lose for fairness and breadth of mind, and it shows neither by presenting Freedom of Thought under the guise of hatred of Christianity.

OF QUIETNESS.

OF quietness such as I love:
The gentle crooning of the dove,
A sound of silence without noise,
That fascinates but never cloy;
Or more, the quietness of trees
Which branch and grow by slow degrees;
Or babes asleep; or bring to ken
The patience of aged men;
The sea-bird mounting in the air
As up an unseen spiral stair;
The owl upon its downy flight
Glides past—like to a ghost at night;
The snow, from soundless heavens borne,
Discovered first with light of morn;
The songless pastures of the plain,
The August slumbers of the main,
Whose tidal ripple on the shore
Alone betokens life, no more;
The flowing river seeming still,
The sunshine resting on the hill,
The straggling sheep, the browsing kine,
The shadows of the day's decline;
Fair Venus drops her silvery beam,
The stars are mute, as in a dream;
I'll creep where verdant mosses grow,
Or cowslips in the meadows blow;
Or lead me to a place of books,
Of storied lore in shaded nooks;
Or let me peep at nesting bird
My tiptoed steps that hath not heard.
In these my heart doth find increase,
A very festival of peace.

H. M. L.

LIFE, RELIGION & AFFAIRS.

"THINK IMPERIALLY."

THE issues bound up in our vast empire are so complicated and yet so significant for the present age and for posterity that we may say (may we not?) that it requires more national genius to rightly preserve than to have acquired, the British Empire. Nothing quite comparable to this Empire "on which the sun never sets," has ever existed. The nearest approach was the old Roman Empire, of which we may at least venture to declare that, relatively to the known world, the all-conquering Rome included the best factors of civilisation, and knew how to impart them to the subject dominions, in a way, beyond all doubt, deeply instructive and helpful to the general progress of humanity. Indeed, it has been suggested by a great student of colonial history, that the right basis of the study of colonial history is that of imperial Rome, not indeed, necessarily, for imitation, but as the great historical prototype of the responsibilities of empire, useful for its points of overlapping with, and also for its points of difference from, modern problems.

The Public Schools and the Empire. By H. B. Gray, D.D. London: Williams & Norgate. 6s. net.

And for this reason. Rome serves as a standard, with which to compare, or at least to have in the background, when we bring our own colonial empire into our reflective judgment. Surely, then, Roman life, thought, language and administration cannot be dismissed from consideration, in the contemplation of the history and progress of our colonies. At least it must not escape the very careful consultation on the part of our colonial historians. Nor should it be forgotten, that in more than one of our Universities, colonial history is assuming a position, not only of importance, but also of attractiveness to students. And, as a pervasive influence, the treatment of colonial history by the best lecturers is altering the outlook of historical studies. It is one of the forces leading to the study of society as a whole, to the study of the history of different countries, as influenced by common ideas, principles, tendencies—to a cosmopolitan outlook, rather than to the older merely local, provincial and narrowly "national" point of view. And if the meaning of all this as a basis is made clearer by one study than another, it is by the study of Rome, its language, its institutions, its literature. Omit Rome, and all that it stands for, from the perspective, and European history would become unintelligible. And, as for colonial history, it is surely remarkable that the earliest New England colonists, notwithstanding all the urgencies of the new pioneering life, established their Latin schools, and the Boston Latin School, and Harvard College for higher classical studies, to meet their mental needs.

Of course, this was in the past, and it may be, in the present and in the future, the United States and the British Colonies will regard the classics as unproductive studies, or as relatively, less urgent, and less valuable than others more immediately satisfying environmental usefulness. But even in that case, however useful studies may be for meeting the circumstances of home, trade, and daily life, such knowledge by its direct application to personal advantage, or the advantage of the environment, loses a certain element in the whole internal world of thought, corresponding to the restriction of the subject-matter to its usefulness, personally, and to the special environment. We must learn to look not only for that which is palpably on the surface, in its intellectual profitableness, but also for that which is more distant in both time and space, if it yet bears upon our human problems, because the unity and continuity of general history have a national and imperial significance, whether we treat them lightly or not. The loss of the study of Latin in this connection would be very great. The far-reaching vistas of Rome, along the lines of space and of time, have a bearing upon the expansion of the imagination for the colonist as well as for the European.

These considerations as to the value of the study of Latin must be borne in mind in any responsible suggestions for its removal from the curriculum, even for the colonist. But how about England?

Dr. H. B. Gray has written a remarkable book to raise the question, how our system of national education can be made the basis of training to think imperially. His own

statement of his aim is to endeavour "to discover the best educational system for preparing the youth of the leading classes, not only to be useful citizens in these islands, but also to be potent factors and partners in the task of linking Great Britain with the Greater Britain beyond the sea—to be, in fact, master builders and architects of Europe."

Dr. Gray is deliberately of opinion that "the youth of the leading classes" must be trained to become participators in the great problems of life of the United Empire, and not mere denizens in the self-centred life of the old country, because he realises "how little they know of England who only England know." He himself is much-travelled, and wishes the youth of England to have wider, nobler views of the world than that of the local patriotism to the school. Now this is an arresting idea. English public schools have received much praise, because they have induced this extreme devotion of the old pupils to their old school. The fact is, that devotion to traditions cuts two ways; it has its bad as well as its good side. The ostentatious display and pageantry of the national flag, for instance, in American schools is susceptible of similar criticism. But, on the whole, we may say that exploitation of the school for other purposes than its own aims is extremely dangerous. Dr. Gray himself realises that religion has been turned to most improper uses in the school. But his remedy is not to oust it, and substitute, say, the teaching of "morals only." He thinks that religion should actually provide the main atmosphere of the school. But the religion which he would have taught is partly based on the Old and the New Testament, which in much of their content are distinctly non-modern, and, in connection with the imperial idea, are largely separate from, if not opposed to, the views of millions of our fellow-subjects, Mohammedans, Buddhists, &c. Yes, but an enlightened teacher can make the subject matter of the Bible available for the common religious ground of East and West. That is the position which the classicist might take up with regard to classics as part of the curriculum. An enlightened teacher can make the classics part of the training in a true Imperialism. No boys, or very few, who have come under a splendid teacher of classics would wish that his course had been otherwise. No boys who have come under a splendid teacher of science would wish that *his* course had been otherwise. Does not this point to the conclusion that the real problem is: How to secure the permanent succession of splendid teaching? As to the subjects of the curriculum, no section of human intellectual activity, past or present, should be omitted from the curriculum (provided it can be splendidly taught), because no one can tell what will be the effective response in each boy as he gets his introduction into new regions of thought activity. Therefore Dr. Gray's decisive readiness to admit a foreign language as alternative with Latin, that is, not to bring it before a boy's thoughts, is to exclude a possible moving-force, even imperially, in the subject of "the magnificence that once was Rome." For a knowledge of ancient Rome may be one of

the world's assets still for those who are to become "leaders" of the Empire. We must remember it is of the "leading classes" Dr. Gray is professedly speaking.

With regard to the curriculum, further, I should say, however modern it is made, somewhere there should be really intensive study. Much of Dr. Gray's book is taken up with an overwhelmingly adverse criticism of the Public Schools. When he attacks bad methods of teaching he carries all educationists with him; but it must be remembered, and Dr. Gray has noted it, that bad methods obtain in the teaching of other subjects besides the classics. It is noteworthy that in University Senate discussions as to the retention of Latin, many science teachers have been quite as emphatic as any members of the Arts Faculty in favour of the requirement of Latin. Science professors in the Universities, too, constantly affirm they would rather have a student come to them, having done no work in their subject, than one who has "studied" it in the ordinary schools. So that when it is proposed to drop Latin, what educationists most need to know is, whether the subject to be introduced in its place will be taught in such a way as to develop greater width and depth of intelligence.

I have only dwelt on one aspect of Dr. Gray's book, but perhaps no one point is more crucial. I will put it in a final form. Will a leader of the future be able to think "imperially" better from having had a sound basis of Latin instruction, or would his training be better with the substitution, let us say, of a foreign-spoken language? I could wish that Dr. Gray had discussed modern rather than antiquated and discredited methods of teaching Latin. For I cannot conceive that he undervalues the acquisition of Latin when well taught. For, probably, few books have appeared recently which compare with Dr. Gray's, in the enormous use which he skilfully makes of quotations in *Latin*, and some in Greek, in a book addressed, he tells us, not to schoolmasters but to the general public, on whom he seems confidently to rely, one hopes not unduly, to be able to read the Latin in his book. Anyway, one can say that the neat Latin phrases come out of the competition quite creditably when compared with the trans-Atlantic expressions which are occasionally introduced. What we should really like in this controversy would be to hear what Dr. Gray would say about really good Latin teaching by so convinced an Imperialist as himself. It would be interesting to hear, say, Dr. W. H. D. Rouse on classical teaching in relation to the right attitude of the future citizen of a vast empire. It does not seem improbable that in that case a good deal of Dr. Gray's book would be found irrelevant to the issue suggested.

The fact is that at least half a dozen important books could have been written out of the subject-matter presented by Dr. Gray. We learn much as to the "unrest" and "discontent" of the present schools. We get little definite constructive help. To introduce "economics" as a compulsory condition of matriculation in a University is grotesque. A little knowledge for a pass examination in Economics is just as easy to "cram" as, say, Greek, and may be

more unsatisfactory. But Dr. Gray is far more revolutionary than to be contented with changes of curriculum. He despairs of the Universities, but he believes that the State is alone equal to the organisation of higher education including the Universities, for the latter require, in his view, careful oversight. He asks *Quis custodiet custodes?* in respect of the Universities. His simple and easy answer is—the State. But he overlooks the inquiry: Who will inspect the Inspectors of the State Department? In the long run, there is no satisfactory external inspection. How can there be? Who can exact so much from the man filled with high ideals, trained experience, and high conscientiousness, as that man exacts from himself?

Dr. Gray's book is not convincing. He can hardly expect that it will be. But it is a book those interested in the root-problems of the British educational system (or lack of system) should read. It is a hopeful book. Probably no one would be more astonished than Dr. Gray if I say why I think it a hopeful book. Briefly, it is because Dr. Gray, himself one of the leading public school headmasters, has studied, and glories in having so done, works of educational theory, and they have made a great impression on his mind. They have modified his antiquated, traditional views, past recognition. So far, so good. Let this spirit of educational study spread to other public schoolmasters. Let the attitude of reflexion, judgment, summarising, and the open mind, prevail. Let educational partisans of all kinds, on all topics, communicate freely by book, or in conferences. Let them adopt educational and not merely expedient standards, not as classicists or as non-classicists, but as educationists, wishful, thoughtfully and reverentially—to do the best in guidance of the pupil and the student—for his good—primarily, and all these things, including sound imperialism, shall be added on to them. But in no case must the schools be exploited for even so good a thing as Imperialism. Nor is it well to link the idea of sound Imperialism to a dependence upon organisation by the British Board of Education. The whole body of English schoolmasters, sifted from incapables by a well-weighed Register of Teachers equipped with sound thought and skilled practice, filled with the spirit of fearlessness of inquiry, and the desire of educational belief, of a Dr. Gray, would be far more effective by its public opinion, in the right direction, than any autocratic State Department of Education, controlling with its automatic machinery the spirits of schoolmasters whose gaze was bent right away from Whitehall across the Atlantic.

It is not a question of curriculum or State organisation. If the boys are to be trained in that free spirit of Imperialism suggested, the teachers must have something of the experiences, and the power to profit by them, of Dr. Gray. Most cordially I agree with him as to the significance of the Imperial Universities' Congress in July, 1911. The interchange of visits between teachers of British and Colonial schools, especially, if long enough, for a term or a year's teaching in each other's schools, and the interchange of pupils between the mother country and the

colonies—these things will promote the educational side of good Imperialism, and help to produce men breathing the aspirations of Dr. Gray. They will no less help to bring the school, as an institution, on to the basis of a large-minded Imperialism, and what is also no less important (if I may say so), on to a basis of international sympathy. It is, I am convinced, more a question of the experience, attitude, and intellectual insight of teachers than of mechanical organisation of any kind.

FOSTER WATSON.

THE WORKERS' EDUCATION ASSOCIATION.

It is a well-ascertained fact that great forces are frequently characterised by comparative silence. Apparently there is inertness, if not stagnation—at least to the perception of the ignorant. This distinguishes the capacity for understanding from the inability to take a correct perspective. In the latter case everything is sacrificed to the impression of the senses, in the former, knowledge corrects sensation. We have said so much by way of preamble, for our subject lends itself to the choice of illustration. What is the Workers' Educational Association? It may be summarily dismissed as being a movement of no importance, on account of its presence making so little stir in the world. Things that don't advertise themselves are not worth it. A remark of this kind or something similar has probably been heard before. This is a fitting example of the corrosive influence of ignorance. For the Workers' Educational Association is really a movement fraught with the highest possibilities, and likely to play a very important part in the future of the country. If it appears to be wanting in animation, there is a very apt reply. The appearance of quietude is not borne out on closer acquaintance. The "W.E.A.," to give it its more familiar title, is anything but lifeless. On the contrary, it is a living force with singularly gifted powers of growth and development. How did it all come about? It can be told in a few words. Happily, in the January number of *The Highway*, its official journal, the explanation is near at hand. "The Workers' Educational Association is a society of men and women united by the desire to bring within the reach of all English people the higher education which has hitherto been the privilege of the few. It includes many educational bodies, many hundreds of labour organisations, many thousands of individual members of all parties and creeds. It aims not at persuasion, but enlightenment. It does not merely tolerate differences of opinion; it welcomes and respects them. It knows that the new spirit, which deep down in the heart of the nation hungers for social justice, hungers also for knowledge—for, is not the withholding of knowledge the greatest injustice?—and it seeks to satisfy that hunger by uniting its members in a fellowship where the wisest may be willing to learn and the humblest be not afraid to teach."

In plain, unambiguous terms the motive force is thus revealed. The idea originated in Birmingham. To this day there is a battle royal as to the exact originator of the title of the society. Canon Masterman, now of the parish of the bells of Bow, in London, and Sir Oliver Lodge are the contestants. But the contest knows nothing of any difference in principle. Canon Masterman, at the time, was Professor of History at the Birmingham University; Sir Oliver Lodge, then, as now, was the Principal. It was exceedingly fortunate that these two men, with others, were deeply concerned with a movement which should give the workers a close interest and an alliance with the University. Birmingham had a number of mechanics bent on the work of educational self-improvement; they were thoroughly in earnest. It occurred to the Principal of Birmingham University that some plan might be arranged by which a systematised course of education should, as it were, radiate from the University to the workshop. Given the mutual co-operation, ways and means were soon found. The Workers' Educational Association was thus founded. Another extract from *The Highway* will be useful: "A society is judged not by what it says, but by what it does. The 'W.E.A.' is practical. Its work is to arouse the interest of the workers in higher education, to organise an educational supply which meets their needs, to press their educational demands upon the attention of all the authorities concerned with education. Every year its 120 odd branches arrange several hundreds of courses of lectures. Co-operating with Labour organisations and with the Universities, both old and new, it has established over 100 tutorial classes which more than 3,000 students have pledged themselves to attend week by week for three years. It has formed special classes to meet the needs of working women and rural workers. It is estimated that upwards of 35,000 working men and women attended the classes and lectures of the Association last year. For the last three years, summer classes have been held at Oxford, where students may meet personally some of the greatest authorities on the subjects which they have been studying."

Education is the one thing needful. It is the solvent of an ignorance unconfined to the poor and needy. The men were wise who, in the inception, linked the "W.E.A." with the University. They had that torch of imagination which lighteth every good work destined to have a successful career. They argued that if education be a legitimate goal, the best quality must be procured. A University exists by virtue of its potential educational powers; without these it is a mockery and a sham. The "W.E.A." cannot, should not, be satisfied with anything short of the best educational methods. So the University and the "W.E.A." formed a partnership. If you like, we may say, welcomed an identification. There is another aspect of this University connection worth thinking about. The founders of the "W.E.A." knew full well the advantages of dignity and prestige. There is a proper pride,

without which loss ensues. To the man in the workshop getting twenty-five shillings per week and living amidst mean surroundings, a sense of relationship with a University means a good deal. It acts as an inspiration in itself. Superior folk may criticise the feeling as savouring of conceit, but the criticism falls far short of the mark. If conceit signifies an added sense of self-respect and freshened ambition, then let the indictment stand. The Association with the University, apart altogether from the personal issues, brings the direct influence of University teaching to the "W.E.A." students. It was the fixed intention of Sir Oliver Lodge that this should be so. He built with that end in view.

The following classes at the Birmingham University were taken last January:—

Literature, by Gordon Hislop, M.A.

Industrial History (women's class), Miss Humphreys, B.A.

Economic Theory, by Gerard Collier, M.A.

Economic History, by Gerard Collier, M.A.

The above is given as an example of a monthly tutorial course.

It is impossible to dismiss the value of the educational work of the "W.E.A." in the face of this statement. There is no play-work about it. Economic History hardly lends itself to the whim of a passing hour. Ethics surely demand some very close study. The examination of the events of industrial history can only be conducted by serious-minded teachers and pupils. This is the department which gives most satisfaction to the members of the "W.E.A." They feel that under the conditions they are able to come at close grip with the pressing social and industrial questions of the day. At least they can procure material for the purpose. They get knowledge at first hand, and "knowledge is strength." The lectures given under the auspices of the "W.E.A." are of a very high order. A course was given last January in one of the suburbs of Birmingham on "Epochs of Modern History." There were five:—

The Revival of Learning.

The Industrial Revolution.

The French Revolution.

The American Civil War.

The Making of Modern Germany.

It is only men and women in earnest who would interest themselves in this way.

Besides the tutorial classes, the "W.E.A." provided a special course of popular lectures at the Birmingham University. The Principal, Sir Oliver Lodge, opened the session with a lecture on "The Discovery of Radioactivity." It is difficult to over-estimate the enthusiastic services of Sir Oliver Lodge to the "W.E.A." It requires a personal attendance at one of the meetings to get an adequate impression. The writer was present when the above lecture was given. It was delivered without a single note. The audience felt under a spell while the mysteries of science were revealed. Experiments were plentiful. Sir Oliver Lodge is an ideal lecturer. He possesses that magical quality which gives tone and colour to the spoken word. One dares to hazard the opinion that the head of

the Birmingham University thoroughly enjoys the lectures he gives to the "W.E.A." Appreciation is mutual. The Association is proud of him; he is proud of the members. It is only necessary to mention two or three of the subjects at the Wednesday evening lectures to show their value. "Modern Chemical Industry and the Gases of the Atmosphere," "The Earliest-known Life of the Earth," "The Beginnings of Social Science." The tickets for the complete course were one shilling.

It must not be thought, however, that Birmingham monopolises the activities of the "W.E.A." In the report of the Vice-Chancellor of Queen's University, Belfast, in the academic year 1911-12, he gives the total number of students of the University as 838, specifying that 50 were students at the tutorial class in connection with the "W.E.A." The following extract is surely unique:—"One of the newest branches is that at South Shields. The wife of one of its most active members—a platelayer—has lately learned to read, at the age of 65. The branch is to have a course of lectures on the 'Evolution of the Social Problem.'" Burnley, Kettering, Cardiff, Oxford, Leicester, these are names of towns taken at random to show how widely spread is the work of the "W.E.A." Lord Milner said quite recently: "The Workers' Educational Association has become a power in the land, and it is destined to become a greater power. I believe it has been productive of more genuine culture than all the well intentioned efforts of the benevolent. It is a great achievement, and all the more satisfactory because the movement is self-dependent." These are words full of encouragement and prophetic insight. The "W.E.A." has a noble mission. It finds a hunger existing for the better, the larger, life, and it sets itself to satisfy it. Nay! it does more, for it produces a supply to whet the appetite for a demand. The historian of the present age will have much material to work upon; the light and the shade will compel attention; events of great interest will receive due study. In any review of causes making for the betterment of society, the work of the "W.E.A." is sure to find a place.

A PRESBYTERIAN WORTHY.

II.

JAMES CLEGG accepted a call to Malcoff in 1702, and was ordained in the Presbyterian form in 1703. His stipend was so small that he had to rent a farm at Stodhart and cultivate it in order to eke out a livelihood. One of his entries about this time is:—"I resolved against unsuitable company, to be diligent in my work as a minister, against unreasonable staying out of my house, against excess and intemperance, as to which my conscience reproves me."

Like the Apostle Paul, Saint Augustine, John Wesley, and many more, Clegg was very apt to accuse himself of having been the "Chief of sinners." He was evidently

a man of extremely tender conscience, and reminds us of the saying that "a saint who does not fancy himself to have been the vilest of creatures is not worth a button." The good minister, however, was far too modest to think of himself as having become a saint, and therefore, along with a detailed statement of "mercies" he had recently received, he writes:—

"December 14th, 1715.—Still this worthless, provoking wretch is a living monument of Divine patience."

The new chapel at Chinley, about a mile from Chapel-en-le-Frith, was built in 1711, the materials being taken from the old building at Malcoff. An engraving from a photograph of it accompanies Mr. Kirk's article. It is a pretty old place, reminding one of Knutsford, Dean Row, Park-lane, and other old Presbyterian meeting-houses. The cost of land, materials, and labour all complete was £125 5s. A similar structure to-day would perhaps cost £1,000. Mr. Kirk informs us:—

"The building of this chapel so offended the zealous Churchmen of the parish, that rotten eggs and stones used to greet the dissenters on their way to worship, these assaults being mainly instigated by the unworthy vicar of the parish, whose drunken, dissipated habits helped not a little the cause of dissent."

Though Clegg and his congregation were Presbyterian, the chapel now belongs to the Independents.

As a preacher the minister appears to have been very effective, as he was certainly very zealous, but in these impatient days he would have run the risk of being felt to be a bore. Let those for whom a sermon of a quarter of an hour seems long meditate on the following:—

"January 9th, 1739, was the fast day. I was in the pulpit about three hours, and though I had not tasted food and liquor till 3 in ye afternoon I found mysele very fresh and strong."

He gives abundant particulars about the preparation of his discourses and about the unwillingness and diffidence he felt when, through the pressure of his multitudinous occupations in his singularly energetic life, he had to repeat a discourse. Sometimes he was sorely tried:—

"February 14th, 1736.—At home all day preparing sermons. My wife called out to a sinful creature in travail. God give her repentance."

This is brief and obscure, but the sense appears to be that his faithful Anne, "cumbered with too much serving," somehow cut short the current of inspiration and provoked the good man to a fit of anger incongruous with the sacred labour in which he was engaged, and ought to have felt guilty and remorseful, but remained obdurate.

As a minister with a scrupulous conscience he refused to baptize illegitimate children except after atonement, and accordingly:—

"February 22nd, 1738.—After dinner, I baptised the child of Anne Bradbury after she had made an humble and penitent confession of her sin before several com-

municants and others of the congregation."

Anne Bradbury was far more exemplary than the poet Burns in like circumstances; there was reprobate jesting in the poet, but humble penitence in the poor girl.

In all such matters Clegg taught his people "as one having authority," stepping in with help when unfortunate husbands could not cope with drunken wives:—

"November 16th, 1734.—Went to Peter Wood's, and according to my ability reprov'd and admonish'd his wife, laying open the heinousness of her crime. I sharply reprov'd the maid Priscilla for concealing the wickedness so long, and then returned to my work."

But if he was severe with others he was equally so with himself.

"August 4th, 1734.—Having been this day renewing my covenant with God, I have been thinking how I may do more for God than I have done. I have lately been reading Dr. Calamy's account of the ejected ministers, and there I see how far the ministers of this age fall short of those in diligence, zeal and labour. When I read what pains they took in studying, in preaching, in season and out; in visiting, catechising and teaching from house to house; in travelling day and night; in fasting and watching and earnest prayer; how purely, how holily, how strictly they walked and lived, it fills me with grief and shame to think how little I have done and how loosely I have lived."

Thus he writes, but his diary proves that he was a self-tormentor, and need not have feared comparison with his predecessors. He spent his days, with very little pause for rest, in riding not only to many parts of Derbyshire, but also to places occasionally in Cheshire, Lancashire, Yorkshire, Staffordshire, and Nottinghamshire, "carrying spiritual and medical aid to innumerable people."

Of course, so vigorous a man could not escape contentions. His enemies indulged their spite in getting him overcharged in church rates. He fought; the case was carried to a higher court, where he won. Present-day passive resisters would have had in him a man to their mind.

During the latter half of Clegg's ministry the Methodist revival spread over England. He disapproved of George Whitfield as "too full of himself and too enthusiastic." He knew John Wesley, who visited Chapel-en-le-Frith, and received a present of a book from him entitled "A Further Appeal to Men of Reason," which he said he read with pleasure and, he hoped, with profit. The following is Wesley's own account of his converts at Chapel-en-le-Frith:—

"Frequently three, four, ten, or twelve pray aloud together. Some of them may scream all together as loud as they possibly can. Some use improper, yea, indecent expressions in prayer. Several drop down as dead, and are as stiff as a corpse, but in a while they start up and cry Glory! Glory! perhaps twenty times together. Just so do the French people, and very lately the jumpers in Wales, and bring the real work into contempt."

The outburst of Methodism was a trial

to Clegg, and he dreaded its effect on ill-balanced minds. As a doctor, cases of lunacy as a result of excitement nominally religious had perhaps fallen under his personal observation. He does not mention any personally known to him, but he records:—

“June 24th, 1746.—We hear of a bloody murder committed by one of the Methodists near Cheadle, in Cheshire. A weaver there has, in an enthusiastic frenzy, cut ye throat of an apprentice he had about fourteen years old. May ye merciful God prevent ye like amongst us.”

It has already been stated that Clegg was many-sided. He was a keen politician and was, as was to be expected, a strong Whig, a loyal adherent to the Hanoverian succession. There is no room to say more on this point than that in the raid of the Young Pretender in 1745 he contributed to the resistance according to his ability.

“November 30th, 1745.—I spent some time with Justice Duckinfield. Sent two men to assist in making trenches to obstruct the roads about Whaley; but in my thought it could not answer any good purpose, but was very bad for travellers.”

Those who ordered these trenches were probably unaware that the Highlanders had no artillery or commissariat train to speak of, and they supposed the invaders might go south by way of the Wye and Derwent valleys, whereas they took the easier lowland roads by Macclesfield, Congleton, and Leek. Clegg's notes on the fear caused locally by the enemy and by the ravage committed are vivid indeed. Though Scott in his *Waverley* incidentally and vaguely describes the march to Derby, he shuns accurate history, and only mentions that town (c. LIX) as the place where the retreat began. In Clegg's artless notes and Mr. Kirk's elucidations and comments, had he been able to anticipate them, he would have found something concerning the realities of civil war more impressive than any of his own romantic descriptions of it. When a horde of five or six thousand wild fellows, mostly youths, are let loose in a civilised and highly cultivated and prosperous country, and have to feed themselves by plunder, they inevitably steal and, where food has been removed, they foul, burn, and destroy with the malice of disappointment. The raid from the beginning was doomed to failure because it was so foolish, irritating and making enemies of those whom it was of the first importance to conciliate. The whole country was never for a moment intimidated, and would not have been so had a thousand mansions been burnt down, any more than it would be to-day by a similar destruction.

HALLIWELL THOMAS.

(To be continued.)

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE ARMAMENTS PERIL.

SIR,—I read with interest your comments on the recent speech of the Chancellor of the Exchequer. It is indeed well that we should ask the Government of this country whether it has done its best and its uttermost for the good cause of reducing the burden of armaments. Other nations also ask that question, and I fear the reply is anything but satisfactory. It is generally admitted that if private property at sea were made immune from capture and seizure the situation would be eased so far as naval armaments are concerned.

It is the very real danger of the total destruction of its commerce at sea in the event of war which forces a nation to increase its naval armaments. If this peril were removed the excuse for such an increase would also vanish.

The U.S.A. and other great Powers are in favour of such a reform, but our own country blocks the way. This country, or rather the Government of this country, refuses to relinquish its right to prey upon the unarmed vessels of other Powers in the event of war. It may well be doubted whether this piratical right, with its dreadful consequences, is retained by the wish of the nation. The London Chamber of Commerce has twice unanimously passed resolutions urging that private property at sea should be exempt from capture and seizure. One of our most cautious statesmen, the late Lord Salisbury, was of the same opinion, as was Lord Avebury, as is Lord Loreburn.

Will your readers use their influence in pressing upon the attention of the Government the necessity of this measure? One of the best ways of doing so is to get resolutions in its favour from the various Chambers of Commerce.—Yours, &c.,

CLEMENT E. PIKE.

Taunton-road, Bridgwater,
August 25, 1913.

THE GOTHENBURG SYSTEM.

SIR,—The Rev. J. T. Rhys rightly states in his recent letter “that the Gothenburg system has control only over a part of the retail sale of brannvin, and no control whatever over wine and beer.” The reason for this small progress is that the vested interests of the liquor trade are still so strong in Gothenburg that, after fifty years, this company has only secured control over 70 of the 800 or 900 places that sell intoxicants there. Forty of these they let off to ordinary licensees, so that only about thirty brannvin shops are under the beneficent management of the company. In face of this palpable failure the parrot cry is repeated that the Gothenburg system has destroyed the power of vested interests! Mr. Rhys also claims that the low *per capita* consumption of brannvin in Sweden is due to the Gothenburg system, but he forgets

that more than three-quarters of the population of Sweden live in rural districts, which never had a Gothenburg system, but which used their local option law to prohibit the sale of brannvin entirely. To judge the effect that the Gothenburg system has on the *per capita* consumption of brannvin the calculation must be made on the population living under the Gothenburg system, or the claim is worthless. The same thing applies to Norway. Sweden is to-day feeling the weight of its Gothenburg system. During the great national strike in Sweden from August 4 to September 7, 1909, the Government ordered all liquor shops to be closed. The results were everywhere apparent. Even in Gothenburg arrests for drunkenness went down to 116 during those weeks, as against 1,035 for the same period the previous year. These improvements were assigned to prohibition, and a meeting of 20,000 strikers begged the Government to lengthen the period of prohibition. In consequence the Government appointed a committee to investigate how to relieve the communities and the State from economic dependence on the drink traffic, and to prepare a local veto measure for towns. In view of the likelihood that prohibition by local veto would soon be an established fact, all interested in the drink trade, including the Gothenburg companies, have been preparing for the fray, and reforming some abuses. Dr. Bratt suggests some stringent but impossible reforms in drink selling.

The Riksdag last month adopted a far-reaching resolution to confiscate to the State all revenues of the brannvin sale, in order to free the communities from economic dependence on revenues from intoxicants. This confiscation is to take effect in 1914, and compensation is to be paid to the towns, &c., from the year 1915, gradually diminishing till 1935, when it is to cease. Later on the State is also to be made independent of these revenues, as local veto gains ground. In 1910-11, when a vote of the adult population in Sweden was taken, 99 per cent. voted for prohibition, and only 1 per cent. for the Gothenburg system.

Fifty years ago, when Sweden had free trade in intoxicants, the Gothenburg system was a noble attempt to deal with the evil. But the problem in Scotland to-day is not free trade in liquor, nor even the profits of the retailer, but the power of the brewer and distiller. The only law these fear is a local option law, because they know the voters will use it, and we congratulate Mr. McKinnon Wood on having gained this law for Scotland. Scotchmen know what whisky is, and they want to stop its sale, not to sell it in a new way. Fifty years ago alcohol was thought good if not taken to excess, now science says, to quote an eminent doctor:—“To use alcohol except as a drug is to misuse it, to take it at all is to take it in excess.” We look hopefully forward to happier days for Scotland, when closed public-houses will be followed by closed gaols, workhouses, and divorce courts, and the home life of the people be healthier, happier, and holier than ever before.—Yours, &c.,

HARRIET M. JOHNSON.

Liverpool, August 21, 1913.

A CORRECTION.—The Rev. W. J. Jupp writes: “In my article on ‘Paradise’ last week, there was a misprint of a single letter which changed what I hope was sense into nonsense. In the first sentence of the second paragraph it reads: ‘For in that realm where more unseen, &c.’ It should read, ‘where *more* unseen.’”

SUNDAY SCHOOL DIPLOMA.

SIR,—I have seen the correspondence on this subject, and should like to point out that the diploma-card will merely be issued by the Sunday School Association for the use of Unions and schools. The space for the particular achievement to be commemorated is left blank, and can be filled in according to any scheme which has been arranged. It can therefore be used also in connection with examinations or with other methods of testing the result of the teaching given in the schools, as well as for attendance, or conduct, or both. With regard to the general question, it will be remembered that the diploma-card is being published in response to a request, which the Committee felt to be reasonable. It can hardly be said that a diploma of this kind is in any sense bribery or payment. It is not a reward, but the record of an achievement. As such it is something which the school might well desire to give in order to show its appreciation, and something which the scholars and their parents would surely wish to treasure after Sunday-school days are over.

It should not be forgotten that all publications of the Association are sold at cost price, the expenses of management being met by subscriptions. No benefit, therefore, accrues to the Association from the publishing of their books or other requisites, but rather the risk of loss, which cannot be set off against profits.

May I remind your readers that those who are prepared to send in designs for the diploma should kindly do so before September 30?—Yours, &c.,

T. M. CHALMERS,
Hon. Sec. Sunday School
Association.

Essex Hall, Strand, W.C.,
August 26, 1913.

LITERARY STUDIES.

ON READING POETRY.

Who is excited over the issue nowadays of a new book of poetry? Never have the great Elizabethans and Victorians had so many initiates, never has professional and literary interest in them been so minute or so keen; never, certainly, have they been so profusely bought and sold. Yet who—outside a comparatively small circle—reads poetry for the sheer love of the thing? In how many ordinarily cultivated households is the new volume of poems found competing with the new novel? Who could assert that the influence of poetry on the average man or woman is appreciable? We regard it on the whole at a (very) respectful distance, admit that the immortals are indeed unapproachable, and are usually content, unless we have a distinct and eccentric turn for literature, to leave them so. Should a person declare that he really prefers poetry to prose, that it is not only an "improving" but a lovely and pleasant thing, that it is not only to him an oracle but a delight, it is probable that some of his hearers put him down as a prig and a poseur. And concerning new poetry, pub-

lishers, booksellers, and librarians seem unanimous in their verdict that it is neither popular nor fashionable. To this it may be replied that the new singers sing very small songs—a cheap assertion not borne out by the facts. The truth is that on the whole we have lost the habit of singing, and so we blame the songs. The singers are here, but we do not care to listen to them. Since the poetic giants of the Victorian age passed away, the spirit of poetry has breathed through a number of voices which have never yet had their due recognition. And now, especially, there is a poetic renaissance in our midst which bears out that true saying of Wordsworth himself: "Poetry is the first and last of all knowledge; it is as immortal as the heart of man."

A number of reasons may, of course, be stated for this. They belong to the history of the characteristics of our time. Poetry as a popular delight and the extraordinary development of the novel could perhaps hardly exist side by side. For the emotional appeal is as strong as ever it was in the days when the bard, the minstrel, the troubadour, offered their audiences an escape from the dull routine of life into a world of imaginative delight. It is even stronger; for the men and women hemmed in by small incomes, by people who always say the same things and never do the unexpected, by temperaments that take on the colours of the city and the suburb, by the unpicturesque and unsentimental things of modern life, are almost bound to find some way of escape from dulness in themselves and others into what seems a wider sweep of vision. To "live dangerously," as Nietzsche says, to have adventures, if only at secondhand, to touch somehow on dramatic emotions, to know the feeling of passing beyond personal limitations, to forget that one is tethered to a single flat surface of conditions—this desire is not strained out of the blood by efficient drainage and a competent police system. All of us are more or less subject to what Arnold called a "passionate, turbulent, indomitable reaction against the despotism of fact." Imaginative adventure of some kind we must have, some unlocking of the larger hidden life within us from the confinement of external environment. But we are not now in the tide of a new romanticism such as the Elizabethans and the last century knew. We have lost the first fine careless rapture of emotion born of new surprises in life, in love, in song, in nature—of a new magic which the best spirits swept naturally into song. That is not the quality of our time. The rhythms of "the world's late wonder and the heaven's new joy," to adapt Spenser's phrase, are not now so apparent to us. Like Darwin, who could not endure to read a line of poetry, and was "nauseated" by Shakespeare, but "often blessed all novelists," we have been confronted with large collections of facts and the general laws of them. They are our main business; and instead of discerning in these very things the atmosphere of the Infinite, the spiritual relations underlying them which poetry has ever explored, we seek like him refuge in the novel. The world is so much with us; the world of poetry seems the world of dreams; and that it is in any way

closely interwoven with our mental, social or national fibre does not appear. We have almost forgotten, too, that poetry appeals to the ear as well as to the eye and the imagination. A part of its magic is the magic of rhythmical sound. We no longer *listen* to poetry; we have no opportunity for that. Even at the theatre, its natural home, the first sacrifice made to the vulgar demand of spectacular travesty or the personality of the actor is the ruthless cutting down of golden words. So for these and many other reasons this divinest gift of the gods to men seems in danger of being, popularly speaking, crowded out.

And yet like most generalisations this generalisation is only partly true. There is, underlying the obvious and the average, a keen and an increasing interest in poets and poetry. Modern life is, in fact, waiting for its own great poet. For however sunk in the material this may seem to be, the vision does not and will not perish out of it. The seer who sees behind the fact; who sees the soul in the world; who feels the inexpressible behind the blatantly articulate; who feels along the margins of existence for the divine rhythms of his intuitions; who knows that despite our new triumphant certainties "we are all seekers still," and that therein lies our hope and our glory; who can show us the poetry of matter and spirit alike, with the "inevitable word" of the great authentic poet—it is for him that many of the deeper spirits are waiting. Our language, it is true, is almost a new one. As a modern poet (J. C. Squire) says:

And you know well as I know well
This autumn of time in which we dwell
Is not an age of revelations
Solid at once, but intimations
That touch us with warm misty fingers,
Leaving a nameless sense that lingers;
That sight is blind and Time's a snare,
And earth less solid than the air.

He will use new symbols for the "nameless sense." But once again he will show forth in these latter days, even as in the past, "The First and Last and Midst and Without End."

Meanwhile, until he comes, there are many who may be regarded by the future, after all, as the real interpreters of the inner spirit of to-day, because it is they who reproduce most subtly the rhythms of modern life. Our disgusts, our grim ironies, our new yearnings towards the human, our nostalgia for the Infinite, are mirrored far more effectually in their pages than in the novel, the press, or the pulpit. The spiritual history of these later years may be traced in the ironic resentments of Hardy, the human appeal of Masfield, the rugged passion of Galsworthy, as well as in the fires of a whole galaxy of younger singers. "Minor" poets we may call them; yet it is they who are exploring the path to the veritable altars of modern life. And that there are eyes and ears to mark them is proved by the fact that the little volume of verse* put together by seventeen of these and dedicated to Robert Bridges, has already run through several editions. It contains nothing written earlier than 1911, and, as may be

* "Georgian Poetry, 1911-12." At the Poetry Bookshop, 35, Devonshire-street, W.C. 3s. 6d. net

expected, is exceedingly modern and characteristic. There is entire fearlessness in the choice of subject: all the reality in the universe, all the mystery in the universe, are theirs to draw from. Sincerity is the insistent note in the new poetry, even as it is, so Mr. Galsworthy tells us, in the new drama: sincerity in its desire for truth, sincerity in its outlook on life. Poets care nothing for the ordinariness of the world, and are therefore usually unintelligible to the ordinary man. These men, looking on life, on personality, on history, on religion with their own minds, noting the temperament, the moods, the deep down emotions of the time, are feeling towards the coming of its faith. They do not state it indeed. They are still facing the unknown. But it is a noticeable fact that they face it without the self-pitying note or the note of pessimism. Life is what it is and what it must be, and it must be faced for what it is: not cravenly, but with high courage. Mystery must be confessed. But would the "dreams of God" move us, inspire us, excite our awe and reverence, if they could indeed be "translated by each several sense to terms intelligible?"* An American philosopher has lately declared that "Religion has always assumed that there is something particular to be done about God." The young poets assume that too. Is not that much? These men are as outspoken as Mr. Hardy; but religious things are not with them as with him, "Time's Laughing-stocks." There is nothing here like "God's Funeral." To Mr. Hardy the universe itself is ironical and bitter, and he resents God. The younger poets have a far sweeter note. They look out from the spirit of man towards the universal; but what they know gives them faith in, not doubt of, the unknown. Mr. James Stephens's "Lonely God" is arrestingly original. The impossibility of picturing God is as much for him, of course, as it was for Milton. But his presentment of God and the Human Soul bound on an emotional adventure—together—is a true reflection of modern ruminations:—

Through savage beasts and still more
savage clay

Invincible, I bid him fight a way
To greater battles, crawling through defeat
Into defeat again: ordained to meet
Disaster in disaster; prone to fall,
I prick him with My memory to call
Defiance at his victor and arise
With anguished fury to his greater size.
Through tribulation, terror, and despair,
Astounded, he must fight to higher air,
Climb battle into battle till he be
Confronted with a flaming Sword—and Me!
So growing age by age to greater
strength,

To greater beauty, skill, and deep intent;
With wisdom wrung from pain, with energy,
Nourished in sin and sorrow, he will be
Strong, pure, and proud, an enemy to meet
Tremendous on a battlefield, or sweet
To walk by as a friend with candid mind.
Dear enemy or friend, so hard to find,
I yet shall find you, yet shall put my breast
In enmity or love against your breast:
Shall smite or clasp with equal ecstasy
The enemy or friend who grows to Me!

* "The City of Five Gates." By James Rhoades.

There is a positive splendour in Mr. John Drinkwater's "Fires of God." Here the exultant note of life ("We cherish every hour that strays adown the cataract of the days") rings strongly. The "love of Nature—love to tears," as Mrs. Meynell says, "The modern passion of this hundred years," is echoed in his "rediscovered triumph of the earth." And, besides all that, he thrills us with his spirit of conquest over "mean despairs"; of his joy in "passionate truth"; of his hope in

High battle for the word unsaid,
The song unsung, the cause unled;

of his feeling of the solidarity of past, present, and future, so strongly realised by the new spiritual attitude.

The poem contributed by Sir Ronald Ross, that extraordinary combination of scientist and poetic idealist, is graceful, but is surpassed by much in that other thin volume of "Philosophies," published by him after his discovery of the bacillus of malarial fever—struck out of him, as it seemed, by the terror and pity of his experiences in that sad India, where God placed a "little thing," a "million-murdering thing," within his hand. Mr. Masfield, too, is delightful enough, though not here on his most characteristic notes. To Mr. Lascelles Abercrombie we already owe much, and we expect from him much more. His subtle psychology of "St. Thomas" is most intent and luminous; the concluding lines approach real greatness—not least so in the finish:—

But it is written in the heart of man—
Thou shalt no larger be than thy desire.

One wishes that this little book could be bought and read widely outside the circle of those whose interest in the life within the obvious life of the time has already brought it into several editions. The true poet never desires esotericism. He speaks to the soul of the people, and hopes it will listen. Greatness we hardly claim for these poems; but truth we do, and withal some of the magic of the art by which verse ceases to be merely verse, a thing of the intellect, and becomes poetry, a thing of the soul.

They are so fresh, so sincere, so significant, so courageous, so young. After all, we still have a poetical inheritance. The following stanza of Mr. Drinkwater's may be quoted, not as the finest poetically, but as giving the spirit of the book:—

We bear the burden of the years
Clean-limbed, clear-hearted, open-
browed;
Albeit sacramental tears
Have dimmed our eyes, we know
the proud
Content of men who sweep unbowed
Before the legionary fears;
In sorrow we have grown to be
The masters of adversity.

F. R.

AMONG Messrs. Methuen's announcements for the autumn is a reprint of the *De Imitatione Christi*, a facsimile of the first printed edition by Günther Zainer, at Augsburg. They will also issue "Rome of the Pilgrims and Martyrs: A Study in the Martyrologies, Itineraries, Syllogæ,

and other Contemporary Documents," by Ethel Ross Barker.

* * *

MR. HEINEMANN announces "The Foundations of International Policy," a collection of papers by Norman Angell. He will also publish a Life of W. T. Stead by Miss Estelle W. Stead, under the title, "My Father: Personal and Spiritual Reminiscences."

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS, LTD.:—Lyric Poetry: Ernest Rhys. 5s. net. Everyman's Encyclopædia, vol. 8. 1s. net.

MESSRS. T. WERNER LAURIE, LTD.:—Cathedrals of Southern Spain: C. Gasquoine Hartley. 6s. net.

MISCELLANEOUS.

The British Review, The Expository Times, The Contemporary Review, Cornhill Magazine, Young Days.

FOR THE CHILDREN.

THOUGHTS.

CAN you imagine what it would be like if we could see everybody's thoughts, both good and bad, as they are shaped in the mind? If, for instance, every tiny idea had a form of its own, beautiful or ugly, which enabled it to travel from place to place more quickly than we can get about in a motor-omnibus or "taxi"? Suppose these visible thoughts were dressed in all sorts of colours, now red, now yellow, now blue, now green, now violet, with all the delicate shadings and mingling of shades that lie between, and poised on delicate wings that enabled them to float along in the air like flowers or butterflies. Suppose people's thoughts were seen to be crowding round them in a cluster whenever they appeared, until their owner, or creator, sent them flying off to those they cared for (or those they disliked) on errands of love or destruction; and suppose all this was just as natural to us as the sight of daisies in the grass or ripples on the river. "Why then," you say, "it would be a very funny world, and we should all have to do our thinking very carefully." That's just it—we *should* have to do our thinking carefully, for then everything that we now fancy is hidden would be clearly seen by others; and many a bad little thought that we once hoped might do its work, and then sneak out of existence unnoticed, would be detected, and probably prevented from doing further mischief.

Now, all this may sound very fanciful, but fanciful ideas are not always without truth. They are, indeed, much truer than we imagine; and whether our thoughts do actually take form in this way or not, certain it is that they reach other people and influence them, quite apart from books and speech, in a very wonderful and mysterious way. You know how, by means of wireless telegraphy, you can send a message right across the ocean on the vibrations of the air, and if you do it in

the proper way, and are sure that there is someone to receive the message on a specially prepared instrument at the other side, it will arrive safely at its destination. It is like setting free a beautiful bird, and bidding it fly over the restless sea to one who awaits it on the opposite shore, bearing whispered words of love and remembrance which it is able to repeat in its song. High above the crested wave soars the bird, with its sweeping wings it cleaves the air, and unerringly it flies to its goal, guided by some unknown force which has always been in existence, but which we know very little about, even now. Well, the passage of thought from one soul to another is not a bit less wonderful, for thought can be communicated, as we say, without visible means, and, like the "receivers" at the wireless telegraph stations, we all "pick up" those messages which we are capable of understanding. The others play upon our minds in vain, for we simply do not know that they are there, and so they are wasted as far as we are concerned. If, therefore, we are true and loving, we "pick up" all the ideas of goodness, and forgiveness and truth which the purest hearts are continually pouring into that wonderful atmosphere in which the real "I" that belongs to each of us dwells. If we are seekers after beauty, and full of happiness and joy, we eagerly welcome every little hint of loveliness and delight from whatever source it comes—we even learn to *feel* the happiness of the bluebell, and the primrose, and the dancing daffodil, in addition to *seeing* their petals and inhaling their scent. If people are (but this one does not like to dwell upon) revengeful, and self-willed and cruel, then all the bad thoughts come crowding about them clamouring to be admitted, and they let them into their hearts with a smile that means mischief, because they are so glad to have all the help they can get in their stupid and wicked desire to hurt and vex others.

These fluttering, floating thoughts, in their dainty flowerlike garments of gladness and goodwill, or their ugly, colourless vestments of selfishness and discontent, have a great deal of power, especially the latter, for we have inherited a great many wrong notions and wayward desires from the past which still influence us, and make us inclined to seek every excuse for not getting rid of them. The good thoughts are, of course, exquisitely beautiful, and you would naturally think that they would attract everybody most; but, as I said before, they can only give their message to those who are ready to receive them, or are at least trying to do what is right and to overcome their bad habits. The truth is that until you begin to *want* to see them more than anything else you only catch occasional glimpses of these radiant little fairies who are trying to get a foothold in that narrow house where the real *you* lives. So, naturally, if they find they are not successful, they go off to someone else, perhaps even return to those who sent them; for, in a curious way, good thoughts, especially loving, helpful thoughts, come back to the sender like undelivered letters if they are not picked up, and he or she, therefore, has all the benefit of them once more, in addition to new ones that are

still being created. But whenever thoughts come into existence at all, and however weak and tiny they may be, they *must* have an effect upon somebody, *whether for good or ill*. You simply can't waste or destroy them. There they are, as much alive as your baby brother or sister, and grow they must, just as babies do, until they are big enough to play a real part in the world.

This, then, is why it is so important to watch and train your thoughts carefully, and see that they are really fit to be launched upon that mysterious ocean of vibrations which carries them to and fro as surely as the great sea carries yachts and rowing-boats, and even great liners upon its waves. Wicked thoughts should, of course, never be allowed to come into existence at all; but if such a one *does* come to life, in spite of your efforts to prevent it, and escapes from you on its wings of evil desire, then try your hardest to send such a flock of good thoughts after it that its tracks will be covered up, and its terrible work of havoc checked, if not utterly stopped. There are too many hateful and cruel thoughts flying about as it is, and when they get together, as they do when people are drinking, or planning some great wrong, or talking over their grievances and running down other folks, like the poor starved souls that they are—starved of love, and the sweet sights and sounds of nature, and human friendship and faith in God—they act like sparks on stubble. Before you can think how it all happened the fire of hatred is lit, and then people hear of revolution, and anarchy, and war and murder, and the country is ablaze with evil passions. When you feel inclined to be angry and resentful against someone who has hurt or wronged you, think of this. Perhaps he did not mean it, and, if he did, you ought to try and cover up the mischief as Mother Earth covers up the scars and seams and gashes after a landslip or an earthquake. She hides them all with a veil of leaves and flowers, and fresh green grass—with gorse, and ragwort, and the bonnie heather. She actually tries to draw the ugly gaps in the rocks together with delicate roots and stems, that break into blossom year after year, as your mother draws together the jagged edges of a rent in stocking or pinafore. It is a sort of *floral darning*, and done with most sure and skilful hands. Yes, and *we* must repair all the tears in the soul of the world in the same way by sending sweet and lovable thoughts, gentle and patient thoughts, happy and forgiving thoughts, cheerful and radiant thoughts to make up for the mischief which most of us, I am afraid, have had some share in causing. *Thoughts are things*. We must not imagine, therefore, that we cannot be a force in the world so long as we have the power to create thoughts, and send them out from us. They are more important than words, which are only their instruments; they are more important than the things we make with our hands, though these could not exist without them, because they come from the source of all creation and are the very material out of which God builds up the wonderful world day by day.

L. G. A.

MEETINGS AND GENERAL NEWS.

THE PALACE OF PEACE AT THE HAGUE.

DELEGATES to the International Peace Congress, sitting at The Hague last week, heard with pleasure that a few leading pacifists had been invited to the official opening of the Palace of Peace this week.

It was understood that for this ceremony only Royalty, officialdom, and Mr. Carnegie would be present, surrounded, of course, by a goodly display of military. Some pressure, however, was brought to bear on the authorities by the International Peace Bureau at Berne, with the result that, at any rate, the chairman and director of the Bureau will be present at the official opening ceremony. Among the many journalists who will attend, it is interesting to note the name of Mr. John Stead, youngest son of the late Mr. W. T. Stead, who attended last week's Congress.

Last Thursday the delegates and members of the Peace Congress, by the friendly offices of one of the Dutch Ministers of State, were allowed to visit and inspect the Palace. It was only right that many of the most devoted workers in the cause of Peace should be the first to cross the threshold of the Palace, and the well-known Belgian Socialist, Senator M. Henri La Fontaine, voiced their feelings in the following address:—

C'est avec une émotion sacrée, une émotion que des paroles humaines sont impuissantes à traduire, que nous avons pénétré dans cette maison. Elle symbolise pour nous notre espérance, notre foi, et notre amour, l'amour, la foi et l'espérance de ceux qui, avant nous, en des temps héroïques, ont osé croire, aimer et espérer alors que tout était doute, haine et désespoir autour d'eux. Ils n'ont pas eu la joie de voir surgir la demeure internationale de la justice, d'en franchir le seuil et de sentir la puissance dominatrice du droit se matérialiser en quelque sorte et s'affirmer.

Nous qui éprouvons cette joie religieuse, notre premier sentiment est un sentiment de reconnaissance envers ceux qui nous ont, parmi les ronces et les épines, frayé la voie vers la vérité et vers la vie.

Ils ne savent pas, ceux qui passent devant ce monument, ce que cette maison est pour nous qui avons aimé ceux qui nous combattaient, qui avons espéré contre toute espérance, qui avons eu la foi parmi les mécréants. La voilà éternisée pour des siècles sans fin, l'idée sacrée que nous avons propagée et jamais plus nettement ne s'est vérifiée le principe qu'il faut persévérer pour vaincre. Depuis un siècle nous allons le long des routes et par les carrefours clamant la bonne parole parmi les sourds et les indifférents. Et soudain la voilà formulée en une forme lapidaire, et le monde écoute, et le monde acclame, et le monde croit.

D'autres sous ce toit prononceront, dans

quelques jours, des phrases officielles et protocolaires. J'espère qu'elles égaleront en conviction et en ardeur celles qui germent en ce moment dans les cerveaux de tous ceux qui m'entourent et dont je voudrais faire passer en mes mots l'éloquence persuasive et l'enthousiasme.

Cette éloquence, qui a permis aux plus humbles d'entre nous de conquérir à notre cause des adeptes et des disciples, n'a que faire de vocables retentissants. Cet enthousiasme ne s'est pas dépensé en gestes grandiloquents. Simplement nous avons dit ce que nous avions à dire; nous l'avons dit, et redit, et redit encore. Et simplement je redis ici l'œuvre accomplie: des parlementaires se sont groupés, un empereur a fait siennes nos revendications, des diplomates ont délibéré sur elles, un milliardaire a mis ses millions au service de notre cause, les gouvernements unanimes ont voulu envelopper de beauté les délibérations des arbitres et des juges. Et voici que de tous les coins de l'horizon des pasteurs et des croyants, des étudiants et des professeurs, la foule immense des mères, des filles et des femmes, les masses formidables des travailleurs s'en viennent vers l'idée dont nous avons avec un soin jaloux, sous les rafales hostiles, entretenu la flamme vacillante et dont la clarté éblouissante désormais, du haut des tours de cette maison, illuminera le monde et se rira des tourmentes.

Cette œuvre est notre œuvre et nous avons le droit de le proclamer avec un juste orgueil: sans nous cette demeure serait encore une demeure de rêve. Le privilège d'avoir été les premiers, parmi les artisans de la paix, à la visiter en corps, est un légitime privilège que nous aurions eu le droit de revendiquer. Nous y voici venus, sans oriflammes et sans fanfares, modestement comme il sied à ceux qui ont poursuivi leur tâche sans ambitionner d'autre récompense que la satisfaction du devoir accompli. Cette inauguration officielle, précieuse à nos jeux comme une gravure avant la lettre, nous la faisons le cœur en liesse et l'âme reconfortée.

Désormais les salles sont prêtes ou des magistrats viendront s'asseoir pour dire le droit au monde. De ce monument s'élèvera solennelle et douce la voix de la justice, mieux écoutée chaque jour et chaque jour assurée d'une autorité grandissante. C'est elle désormais dont le règne commence, elle sera l'unique souveraine, invisible et respectée, dont les avis seront des oracles et qui n'aura pas besoin d'ordonner pour être obéie. C'est une ère nouvelle qui s'ouvre, celle qui verra s'apaiser les passions collectives, et les armes inutiles tomber à jamais de la main des hommes.

Cette vision magnifique nous dicte notre devoir. Quelque superbe et consolatrice que soit l'œuvre accomplie, les nations marchent toujours courbées sous des charges écrasantes, elles gémissent, et pleurent, et espèrent.

Il ne faut pas que cet espoir soit un décevant mirage. Une mission plus ardue s'impose à nous; elle exige de nous des efforts plus énergiques.

Reprenons avec une volonté accrue la besogne journalière et que ce repos d'une heure, au bout d'une étape triomphale, ne soit pour nous qu'une halte sur la route qui doit nous mener vers l'intégrale accomplissement de notre idéal.

NATIONAL CONFERENCE GUILDS' UNION.

THE Rev. W. H. Lambelle, the President of the National Conference Guilds' Union, has addressed the following letter to all the members:—

"On the threshold of another season's indoor activity, I desire, on behalf of the Council, to express the earnest hope that our Guilds will take up their work with renewed energy, with high hopes, and with a consecrated purpose. We look to our Guilds as the most useful and aggressive agency of our church life, and in that capacity to render the most signal service 'For God and the Good Life.' The Guild should be the eyes and ears, the hands and feet of the congregation, intent upon sustaining the practical work of the Church and Sunday-school, and seeking opportunities for kindly and helpful service in the community. A Guild inspired by this spirit means a living Church, and a living Church, however few its members may be, always means a power for righteousness and the leaven of goodness in its neighbourhood. We need to feel something more than a realisation of what the Church may do for us. We live unworthily if we live only to ourselves. We owe something to the Church for its own sake. We ought to recognise what it stands for, and what it means to the community which it serves. It is to each one of us both a privilege and an opportunity and neither is to be neglected. Its worth consists in what we may gain from it, and in what we may do through it. It means spiritual awakening and growth, and an opportunity for service.

"In furtherance of these ends the Council desire to draw the attention of all Guild members to the following items:

"THE TOPIC LIST.—This has been very carefully prepared, and is almost entirely new. It should prove helpful and suggestive to those taking part in Guild meetings, and every member ought to feel it as a duty to contribute some part—however small—to the building up of his or her own life, and to the lives of others in the faith and power of Christian discipleship. Only by effort does the Christian life unfold. We none of us start out in our career wise, strong, and fitted to our work. We must gain wisdom from experience, strength from exercise, and fitness from reiterated, and often ineffectual endeavour.

"THE PRIZE ESSAYS.—You will notice that this year we propose to have two sections—a junior and a senior section—with two subjects and two prizes for each subject. By this plan the Council hopes to remove the disparities of age and ability, and thereby induce a larger number to write papers. The Essay scheme should prove, as it is intended to be, a means of educating thought and cultivating the power of expression. To this end we commend the proposals to all our members, and trust to be favoured with a large and enthusiastic response from every quarter.

"VISITS.—It will give pleasure to the President, the Secretary, and the members of the Council to visit our Guilds up and down the country during the coming

season. Anniversary or special meetings would afford opportunity for extending an invitation to us. As far as possible these visits will be paid without expense to the Guilds. A friendly visit may be made the means and the occasion for kindling new life, of reviving flagging energies, and of calling forth fresh enthusiasm in our members. We stand ready to serve, to aid by counsel and effort the work of our Guilds, and we offer our services in any and every reasonable way.

"We commend our Guild Motto, 'For God and the Good Life,' to all our friends and co-workers, that they may help to bring religion and our spiritual instincts into every practical concern. We have reached the heights when a neighbour is more than self. We know now that we must make sacrifices for others if there would be happiness for all. We know that in the march there must be some who will grow weary. We dare not abandon them to their fate. There is work for all in helping a brother or sister on the road to better times. And in these generous impulses are the wealth that will not pass away, for they live in the soul of mankind. 'Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.' In faithful and loyal discipleship to our Great Master may our days be spent, even as his were, in Doing Good. And so shall the blessing of God rest upon us, and crown our life's endeavour."

All communications respecting the work of the Guilds' Union should be addressed to the Rev. H. Fisher Short, The Parsonage, Park-lane, Wigan.

The annual Summer School organised by the Society of Friends for social and religious study will be held this year at Reading, and will be attended by about 200 members from different parts of the country. The meetings will be held throughout next week at University College. Dr. Rufus M. Jones, Professor of Philosophy at Haverford College, Pennsylvania, will give three lectures on "Spiritual Religion and Some Spiritual Reformers," and other lectures will be given by the Rev. Philip Wicksteed, Dr. Rendel Harris, Mr. W. Blair Neatby, and Mrs. Joan M. Fry.

NEWS OF THE CHURCHES.

Antrim.—The Antrim Non-Subscribing Presbyterian congregation has purchased a very suitable site, just outside the town, on which they intend building a manse, and are making a great effort to raise a thousand pounds. The Rev. C. A. Greaves, of Canterbury, preached in Antrim on August 10, and generously contributed £5 towards the building fund.

Burnley.—The Rev. W. J. Piggott is addressing open-air meetings on Sunday and Wednesday evenings, at which there has been a good attendance. Questions have been asked and much interest manifested. It is hoped that from a sustained effort of this kind there will be some permanent accession of strength to the congregation.

Hinckley.—A farewell meeting was held in the Great Meeting schoolroom on Monday

last, August 25, in honour of the Rev. T. J. and Mrs. Jenkins, who are leaving Hinckley after a ministry of 8½ years for Bethlehem Church, Newchurch. Mr. John Bailey, who took the chair (in the absence through indisposition of Mr. Thos. Jennings, chairman of the Church Committee) spoke in a few well-chosen words of the regret felt by all at the departure of Mr. and Mrs. Jenkins, and thanking them for all their sympathy and kindness, wished them every success in their new sphere. As evidence of the esteem in which they were held in the town of Hinckley, Mr. Bailey referred to the valuable presentations which had been made to them by the local branches of the League of Young Liberals and the Temperance Associations. He then, on behalf of the members of the congregation, handed to Mr. and Mrs. Jenkins a purse of gold. Councillor W. Johnson, Messrs. A. Taylor, D. Young and R. G. Grove (a representative of the Sunday-school) spoke in warm terms of all Mr. and Mrs. Jenkins had been to the members, individually and as a congregation. Mr. R. Ginns presented Mr. Jenkins with a handsome study chair from the young men, and Mrs. Jenkins received a silver fruit dish as a token of gratitude from the members of her class. Mr. and Mrs. Jenkins in replying thanked the congregation and scholars for their kindly words of appreciation and for the practical way in which they had repaid a service which to them had always been of the pleasantest character.

Women's League.—Miss Grace Mitchell, the hon. secretary of the Fellowship Section of the League, is still devoting some of her holiday to aid and encourage the isolated branches of the League of Unitarian and other Liberal Christian Women in Australia. Miss Mitchell recently addressed about sixty men and women at the Women's Club at Adelaide. She also spoke at the branch League meeting held in the schoolroom attached to the beautiful church at Adelaide, of which Mrs. Crompton, of Stonyfell, is president, and Mrs. Jacob hon. secretary.

NOTES AND JOTTINGS.

SALVATION ARMY'S TEMPERANCE CRUSADE.

A great effort on behalf of national sobriety is to be made throughout next week by the Salvation Army. The vast machinery of the Army will be set in motion by enthusiastic engineers with a threefold object to rescue drunkards, to warn and advise young people against the pitfalls connected with the use of strong drink, and to promote Sunday closing. The official organ of the Army, *The War Cry*, next week is also to be devoted entirely to this particular piece of propaganda work. It is understood that a personal letter has been or is about to be sent from the Army headquarters to every publican in the country. Characteristic methods more or less sensational will be adopted to attract the attention of those addicted to drink, when appeals will be made to their head and heart. Tableaux of contrasted happy and unhappy homes, placards of saved drunkards, and midnight raids on public-houses will be amongst the things laid under contribution. A great Sunday closing demonstration is to be finally held.

"MEDICATED" WINES."

The evils arising out of the use of so-called medicated wines are happily gaining more and more public attention. Sir

Thomas Barlow's striking condemnation of them at a meeting in connection with the Medical Congress has rendered a great social service to tens of thousands of innocent people who are beguiled by the alluring advertisements everywhere of these nostrums. *The British Medical Journal* says that an average adult person requires 5 oz. of tissue-forming food each day; that this would be obtained in 6½ pints of milk, costing, at 2d. per pint, 1s. 1d.; that to get a similar amount of tissue food out of "a popular so-called medicated wine" would require a quantity costing £30. This statement is quoted and endorsed by over 60 medical practitioners in Hull and its vicinity in a manifesto they have signed. The United Kingdom Alliance has also just issued a timely and useful sixteen-page penny pamphlet, by Mr. R. B. Batty, its hon. sec., dealing with the whole subject up to date. Its title is "The Medicated Wines' Fraud: as denounced by doctors; for magistrates, invalids, and the general public." Magistrates are informed as to Licensing Court law with regard to the sale of these wines, invalids and their friends are warned against them, while the general public is at least invited to suspect the pretensions of the ubiquitous poster. There are increasing signs of a pretty general revolt against the audacious claims of these "wines," and a more or less organised crusade may be carried on against them. The most serious feature of the development and commercialising of this form of drinking is the spread of the alcoholic habit throughout the comfortable classes and especially amongst its young women.

THE TRAINING OF SOCIAL WORKERS AT BIRMINGHAM.

An interesting account by Mr. W. J. Ashley, of the organisation for social study which has been created during recent years at the University of Birmingham, appears in the *Charity Organisation Review* for July. It gives, incidentally, some practical details as to the cost involved in training, and the names of those to whom intending students should apply for information in regard to the work carried on and the advantages offered. The large majority of social students are women, who, in most cases, having had some years of home life after leaving school, begin to feel drawn to social work and realise the need of some sort of training. "Their school acquirements have grown a little rusty; they have perhaps lost the habit of continuous mental concentration, if they ever possessed it; and the taking of notes and the answering of examination questions are arts which have to be acquired, in some cases with pain." But the effort required is "not the least valuable part of the discipline," and as the general scheme of the requirements for the Social Study Diploma is a combination of practical work with University lectures and examinations, the application of principles and the necessity for exact knowledge is brought home at every point.

* * *

"The idea of the University Committee," the article continues, "is to create an

atmosphere of independent and unbiassed thought. The teachers occupy each their own standpoint, more or less consciously, and students may pass from a lecture which lays great stress on personality and individual responsibility to one which lays equal stress on State action. Surely this is as it should be. We have to do with grown-up women and men who have to find their own bearings. Our duty towards them is to supply them with the necessary data of fact; to put before them every interpretation of the facts that has been seriously held by any considerable body of apparently rational observers; and to see that no such interpretation goes without its fair criticism. And, after all, it is surprising how large a field of activity there is in which people of the most divergent social philosophies can readily co-operate, if they have only a sufficiently exact understanding of the particular problem, a knowledge of the available resources, and a modicum of common sense."

AN ANIMAL SERMON.

The Rev. J. M. Lloyd Thomas, in a sermon preached on "Animal Sunday" last month, now reprinted by the National Anti-Vivisection Society, referring to experiments on animals, boldly says:—"I confess that if deliberate experiment is really necessary, if doctors are to meet the medical and surgical objection that experiments upon animals are misleading when they come to operate on man—then it does appear to me that the only innocent and Christian way of performing experiments is, to find men who, with a full knowledge and understanding, will voluntarily and of free will submit themselves to experiment." But, he adds, "even this would not really satisfy us. At any rate it would not satisfy me. . . . I will not willingly consent to the self-crucifixion of a fellow-mortal unless the result of it is something more than physical comfort—unless it means also an accession of moral strength, of spiritual joy, of inner harmony, and of deepening union with the whole Universe, with nature, with animals, with men, with God. That is the real test."

THE CONDITION OF JERUSALEM.

It is stated, in a report on the trade of the Consular district of Jerusalem for 1912 that there has been a marked tendency to emigration among the more intelligent and educated Jews and Christians since the extension of compulsory military service to non-Moslems. This tendency has been further accentuated by the abuses of the tax-collector. There has been a great falling off in the pilgrim and tourist traffic on which Jerusalem mainly subsists owing to the war, business has been unusually slack, the enormous increase in the cost of living has been maintained, and consequently great distress has prevailed. Lights have been put up in many of the principal streets of Jerusalem as well as in the Temple area, and as far as limited sources permitted praiseworthy efforts have been made by the municipality to improve the condition of the public thoroughfares.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

AUG. 30, 1913.

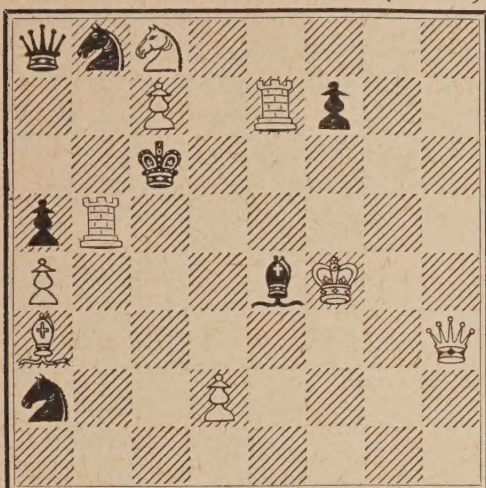
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 21.

By PHILIP H. WILLIAMS.

Composed for the B. C. F. Congress, Cheltenham, August, 1913.

BLACK. (7 men.)



WHITE. (9 men.)

White to play and mate in two moves.
(No less than 12 variations.)

SOLUTION TO No. 19.

1. Q. Kt3 (key-move).

Correctly solved by the Rev. B. C. Constable, one unsigned (half-sheet of note-paper with correct list of variations), A. J. Hamblin, Arthur Perry, A. Mielziner, H. L., Geo. Ingledew, T. Creed, Thos. L. Rix, W. Clark, E. Wright, Walter Coventry, R. E. Shawcross, F. S. M., E. Gillson, R. B. D. (Edinboro').

ANSWERS TO CORRESPONDENTS.

R. B. D. (Edinboro').—I think if you study the correct solution of No. 18 in last issue you will see your error. There is no flaw whatever in this fine problem.

W. T. M. (Sunderland).—I cannot find your diagram anywhere! Can you possibly reconstruct it and forgive my carelessness? I have so many chess papers, however, and must plead this excuse, I hope successfully.

No. 19 has defeated several solvers, and the defences to their attempts are given below.

White.

Black.

- | | |
|------------------|-------------|
| 1. B. Kt6 | Kt. Q2 |
| 1. R. Rsq | R. Kt8, ch. |
| 1. R (Qsq) to Q8 | do. |
| 1. Q. B7 | R. Kt3 |
| 1. R. Q5 | R. Kt8, ch. |

Mr. Ireland is to be congratulated.

A peculiar result attended No. 20. I quoted this fine problem by my friend Mr. Bernard, and purposely avoided any semblance of warning. Meanwhile, kindly note that, were it Black to move, then whatsoever move he selects will lead to mate. If, therefore, White could take up a man and replace it, the problem is solved! This being illegal, he is forced to abandon one mate and substitute another. This type of problem, of which our No. 11 is also an example, will be discussed next week. The type is called a "false-waiter." Beyond assuring my readers that the term has no reference to an unreliable attendant at a restaurant, I will defer discussion till next week.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 30, 1913.

Regarding Advertisement Rates see inside Front Cover.